

Themselves and their little ones might today be living upon heavenly manna, might be warm in the enveloping of divine love; but see, they are starving, they are cold, and naked; they are destitute and desolate because all the day, notwithstanding that there is plenty of work in the vineyard, in the market place they stand idle.

Oh, there is so much to do, and so short a time to do it in. "The night cometh when no man can work." And soon the night cometh. What have you done as yet, to earn heavenly wages? What have you done to justify your living in the world? What have you done to make the world better, to advance God's kingdom? How much have you toiled in the Lord's vineyard? Can you look forward to the closing of this short day with hope and joy? Are you standing idle all the day long? Awake and arise, and be doing. Today, this hour, this moment, do that which seemeth nearest at hand. Sit down and consider to what work you might turn your hand immediately. Tho it is late to begin, a full day's wages awaits your earnest, honest effort. Begin now. What you *ought to do, that do.*

Text: And his name shall be called Wonderful. Is. 9:6.

There are great names in history, great living names, which stir the pulses of humanity whenever they are pronounced. To those who worship the military hero, the names of Alexander, Caesar, Hannibal, Napoleon, Wellington, Grant, Lee, make the most stirring appeal, bring the most vivid impulses of admiration. To those who love music there is melody in the names of Handel, Wagner, Verdi, Paderewsky. Those to whom statesmanship and oratory appear to be the highest triumphs of the mind are thrilled with the names of Webster, Gladstone and Bismark, while the lovers of books, enshrine his divinities in a thronged pantheon where a multitude of the great contend for pre-eminence.

But of One alone was it pronounced before hand, by the voice of prophecy, by the judgment of one of the greatest poets, critics, authors, the most eloquent and most eminent of Israel's ancient seers, that his name should be called Wonderful. His is the pre-eminence, whether as an intellectual genius, whether as a prophet, whether as a preacher, whether as a reformer, whether as a leader and saviour of men.

He was wonderful for what he was, not man but God. Mythology had given other men the honors of divine lineage, but their lives quickly revealed that they were but men. But this divine man proves his godship by his works as well as his words, by the purity and love and power of his life.

He is wonderful for what he said, for he spake as never man spake. Never orator, never seer, never poet, never philosopher, never statesman, never prince or king spake as he. Among all the multitude of words, his alone are the words of power, comforting the

troubled, strengthening the weak, guiding the blind, healing the sick, raising the dead. The mighty words uttered by his immediate followers were but the echoes of his own.

He was wonderful for what he did. Revolutionizing, saving, redeeming a world. Bringing dead souls to life. Conquering that overmastering EVIL which had enshrouded the ages and the nations in awful darkness, snatching the crown from the head of death, and forever breaking his scepter. What wonderful things he did, is doing now, will do for thee.

#### FORGIVENESS

RUBY C. TELLER

"For still in mutual sufferance lies  
The secret of true living;  
Love scarce is love that never knows  
The sweetness of forgiving."

We all remember the parable of the servant who pleaded mercy from his master, but had no compassion on his fellow servant. How many of us are just as unmerciful! We are too strict to mark and to judge, to condemn and to punish. Who is there that can rise up before God and say, "I have a right to condemn, for I have never sinned?"

Forgiveness must be real and true. We may not forgive with our lips and bear malice in our hearts. Such sham forgiveness is only too common. A man was lying on his sick bed and the clergyman by his side was urging him to be reconciled to some one who had injured him. "If I die I will forgive him, but if I live he had better keep out of my way." Again our forgiveness must be willing, not forced from us.

All desire of revenge must be carefully cast out of our hearts; and if the wrong-doer says, "I repent," you must say "I remit" and that from the heart; being herein like the King of England of whom it is said he never forgot anything but injuries. Be patient with men. Often a man speaks hurriedly. When he has come to himself he feels he has made a mistake, but is not quite man enough to acknowledge his fault. If you hold him mercilessly to the record he has made you will make him an enemy. Be large hearted enough to overlook his faults and take him for what on the whole, he intends to be. Many misunderstandings and serious differences would be avoided by obeying this. Many persons have quickness enough to discover their faults who have not energy enough to eradicate them. To reprove small faults with undue vehemence is as absurd as if a man should take a great hammer because he saw a fly on his friend's forehead.

Here is a call to holy living. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." These are very steep steps! How many prayers have you ever sent up for those that hate you? Under what terrible circumstances was the Savior called upon to illustrate this precept by his own example. And yet, amid all the rasping and stinging taunts and exulting cruelty of those who nailed him

to the cross, with a sweetness of spirit that had in it not one drop of bitterness he prayed, "Father, forgive them for they know not what they do."

Dear brother, dear sister, do not cherish resentment against any one, and if you have received an injury make that kindly disposition clear to the sinning one and try to be reconciled to him. We must be taught to feel another's woe, and to hide the fault we see; for the same mercy we show to others will be shown to ourselves.

We are to confess our faults one to another. Where there is one ugly man there are generally two. It is the defending the fault that rankles and makes us ugly in return. So long as one man makes his faults a bulwark to stand behind and fight his brother, so long are they foes. It is not the offense but the *defence* of the offense that makes it hard for them to bear with one another. How wise, then, is St. James' command: "Confess your faults one to another!"

When your brother offends or does wrong, pray for him. Do not report his fault, no matter how grave it may be. Can you do him good by exposing them? Rejoice not in iniquity. If we prayed more we should blame less, be far more tolerant, not carry stories so much, nor suspect so much. Intercession is a wonderful help to forgiveness of injuries. See how the personal unkindness of brother and sister stirred up Moses to pray for each and how repeatedly the wrong feeling, speaking and acting of the people against himself was made the occasion of prayer for them. Let us avail ourselves of this secret of his meekness. We should not only be willing to forgive, we should be eager. Another example of great forgiveness is Stephen, the first martyr. The effect of his defense was decisive, and the people were cut to the heart and gnashed on him with their teeth. And now, under a cruel shower of stones, the brave and faithful Stephen is dying. Look at him in his death. He calls upon the Lord, because he needs Divine support to the end. What of his great love? "And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge." There is no room for resentment in a soul ripe for heaven. The martyr meets his doom upon his knees. He seeks forgiveness in his dying hour but not for himself. Following the example of his Master, he prayed for his enemies.

If we are to forgive our enemies how much more should we forgive our brethren. There can be no occasion for hard feelings, "When ye stand praying forgive if ye have aught against any." "And be ye kind to one another, tender hearted forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

It matters not how often ye have forgiven and the sin been repeated but for your soul's sake, forgive. If you are your brother's keeper you will do all in your power to save him from the sin resting on his soul. Let us be angry at the injustice of the world against ourselves and others, but *beware lest*